

532 artist whose historical portraits of the Hetmans Khmelnytskyj, Mazeppa, and Skoropadskyj are striking revelations in the province of Ukrainian art.

Museums, Archives, and Libraries

- 217 The earliest Ukrainian collection of historical documents and prehistoric remains was transferred at the beginning of the 19th century to Russian and Polish collections in order to prove the great ages of Russian and Polish culture. The first historical museum was founded in Chernyhyv by Vasyl Tarnovskij (1837—1899). His example was followed by Ukrainian professors teaching at Russian universities, by scientific expeditions sent to study the country and by archaeological congresses. The Municipal Museum, the Tereshchenko Gallery and the collection of the Khonenko family which developed into the Museum of Fine Art, were founded in Kyiv. In Lviv the Stauropegial Museum was founded in 1889, the National Museum and the Museum of the Shevchenko Society of Learning in 1905. Smaller collections were opened in Poltava, Kamenets Podilskyj, Sambir, Colomea, etc. The Bucovina possesses a collection in Chernivtsi, Carpatho-Ukraine in Uzhhorod. But, nevertheless, anyone who wishes to see the most important collection of Ukrainian folk-lore, must go to the Ethnographical Museum in Petersburg.

The nationalisation of Ukrainian museums under communist rule has had a favorable influence. Measures of conservation, restoration and concentration have raised museums to a considerable level, whereas conditions are not nearly so satisfactory in Western Ukraine where there was no support from the state. The number of museums has grown from 10 in 1914 to at least 90 to-day. The museum of "The War of Liberation" in Prague is worth mentioning, as it is maintained exclusively by contributions from the Ukrainian population.

The biggest library on Ukrainian territory is the Ukrainian "People's Library" attached to the Academy of Learning in Kyiv; it contains 2 000 000 books and also great collections of newspapers, music and picture postcards. Of all publications printed in the Soviet Union a copy was to be sent to this library. In addition it conducted scientific research work, supported

research activity and published reviews. The library of the Shevchenko Society of Learning in Lviv was just as important for the intellectual life of Ukraine during the last 50 years. It contained 120 000 books and was specially devoted to all matters concerning Ukraine. The "Ukraine Book Chamber", first in Kyiv and then in Kharkiv has registered book production in Ukraine since 1918. A Scientific Book Institute in Kyiv in 1922 was devoted to the study of printing in Ukraine.

Ukraine has had many archives; they are important institutions, since much has to be done towards saving from destruction material relating to the past of the country. In Kharkiv there is the "Historical Archives", the central office of the archives of the Kharkiv province, of Poltava and Chernyhiv, further the Archives of Ukrainian Printing in Poltava, the Historical Archives, comprising material dealing with the Poltava area and finally, the Central Archives of Ancient Documents attached to the Ukrainian Academy of Learning in Kyiv, containing 400 000 documents, and many others.

476 was made in the cooperative society's own factories. The society owned cement factories, lime plants, mills, cloth-weaving factories, bakeries, oil presses and even a factory that made boot polish and cosmetics.

439 Whither did Ukrainian goods go? Peas, beans and poultry to England and Belgium, clover seed to Holland, /94/ pigs to Germany, beef cattle via Constanta to Greece, poultry to Germany, Switzerland and to - Palestine, eggs to many countries and in cans, as far as Buenos Aires.

[545] Sociologically noteworthy is the growth of an urban stratum of artisans, merchants and small industrialists. The Ukrainians who, much to their own disadvantage, neglected the cities because of their love for quiet village life, now gradually pushed into the cities, and the credit cooperatives supported them in this.

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741 Of greatest significance for the advancement
517 of Ukrainian culture were the societies for edu-
cation and public health. The society for popular
education, "Prosvita", was even older than the
217 Ukrainian system of cooperatives, reaching back
to 1883. It was a veritable national sanctuary
of the Ukrainians. The people are indebted to it
for a large part of their cultural advance. The
"Prosvita" was an actual school for advanced
studies in the country. In 3214 village libraries
with 700,000 volumes; two instructive monthly
magazines and with inexpensive editions of books,
it enabled the village inhabitants who were cut
off from all urban culture to obtain the knowledge
which alone made it possible for them to assert
themselves against their enemies. Besides that,
741 "Prosvita", which on January 1, 1938 numbered
517 360,000 members, and owned 1457 club houses with
rooms for meetings, promoted group singing, music,
the community theater and folk art. It helped

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[217] compared with that which remained to the Ukrainians in Poland. The old cultural city on the Dniepr was experiencing a new efflorescence; 70% of all students in Soviet Ukraine were attending Ukrainian schools. There had been nothing like it since the days of the Cossacks. /115/ Between 1918 and 1928 the Academy of Sciences published 888 works and numerous libraries were founded. (60) Hundreds of newspapers, periodicals and

60. Tisserand: The Ukraine, Life of a People, page 283.

pamphlets enlightened Ukrainians eager for knowledge in their mother tongue, and poetry and belles-lettres had reached a very high level. But soon black shadows were to fall on this brilliance.

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665 Not yet satisfied with the results of the policy of Ukrainization - in 1929 only 36% of the officials were Ukrainians, the rest Jews and Russians (61) - the Central Committee of the

61. Fedenko: Lectures on the Question of Nationalities in the U.S.S.R., page 17.

Communist Party of the Ukraine decided at the end of December, 1929, to intensify the process of nationalization. Especially the working classes were to take an active part in Ukrainian cultural life; Ukrainian theaters were to put on regular performances in the industrial areas; there were to be "Ukrainization cells" formed in the factories, the high union posts and the leading positions in the cooperatives were to be held by Ukrainians, and adherence to the course of nationalization of the administrative system was to be supervised. In this manner the cities were to be Ukrainized. The Commissar of People's Education, Skrypnyk, the successor of Shumskyj, successfully sought both to disseminate Ukrainian literature